643 This instrument is so representative of command in the eyes of the Tuareg that they often refer to the aménokal and all the tribes which he holds under his command as "tobol."

184 643 Among the eastern Ioullimmiden (Kel Dinnik), the aménokal always had a standard placed in his tent, which was taken out exceptionally for war or the enthroning of a new aménokal. It was in blue-green and red silk. (1)

1. Nicolas, "Notes sur la société et l'état des Touaregs du Dinnik /Notes on the Society and State of the Dinnik Tuareg/," Bulletin de l'Institut Français. Afrique noire, vol. I, nos. 2-3, 1939, p. 586.

Among the Ihăggaren, the tobol tribe, that is, the one from which the aménokal is always chosen, is the Kel Rela; however, the tobol has presumably changed hands over the centuries. The memory [173] of another chief-tribe, the Tégéhé-n-ou-Sidi, has remained, and thus the former Aménokal Aïtarel was accustomed to saying that the Tégéhé-n-ou-Sidi formed the back (of the political organization of the Ihăggaren), /while/ the Kel Rela, the Tăitok, and the Tégéhé-Mellet /formed/ the sides, but that the back was weakening to the profit of the sides. (2) This modification was caused by the total

2. Benhazéra, Six mois chez les Touaregs de l'Ahaggar, p. 107.

extinction of the Tégéhé-n-ou-Sidi.

578 643 692 The aménokal's role is chiefly that of a war chief. In normal times he arbitrates the conflicts which set the tribes against one another, and he has the power of life or death, in principle. His authority is often contested by the Imochar of his own tribe, who try

578 643 692 to arrogate rights over vassals for themselves. There are internal disputes of the sort: "Who made you a count? And who made you king?"

643 It is particularly in the relations with neighboring or foreign tribes that the aménokal's role takes on a more national aspect, yet his decisions do not have full authority unless they have been approved by an assembly of notables -- the arollan -- composed of the principal chiefs of fractions and nobles.

/157/ The aménokal lives like the other Tuareg, and there is no ceremony surrounding his person. All comers present themselves [644] at his tent with no more formality than that. There is no court or court etiquette.

534 Only the tobol, generally placed at the entrance to the tent, indicates the rank of the host.

643 This drum is in the shape of a hemisphere, hollowed out of a tree trunk and covered with a cowhide with the hair still on it. The hide is held by leather thongs with the hairy side up. It may be as much as 80 centimeters in diameter. Two leather handles on the sides are used to carry it. For gatherings, two men strike it alternately with a camelskin drumstick (imîtkar). Only the aménokal has the right to have it sounded, which he does only on the most important occasions. Upon his death, his brother or his caliph is entrusted with it until it can be given to his successor. The aménokal does not go [492] far without his drum, which is carried on a camel led by a trusted man; when he gives the order to beat the drum, another meharist /man mounted on a mehari, or fast dromedary/ approaches to take the other handle, and the two men march side by side, striking alternately. Any warrior who hears it is supposed to rally to the call and at the same time inform the people he meets. In case of war, [202] the beating tells whether they are dealing with foot soldiers or meharists, depending on whether there are one or two imîtkar.

When the hide of the tobol is worn out, the most renowned [554] warrior of the tribe is entrusted to replace it.

and were enfeoffed to the Kounta tribe, or Dag-Ech-Cheich. The origin of the oldest known families goes back no more than two generations. They are the Ehellellou, who have left descendants, the Badahol and Mohamed /families/, today extinct, and the Rati whose descendants are now settled among the Taitok.

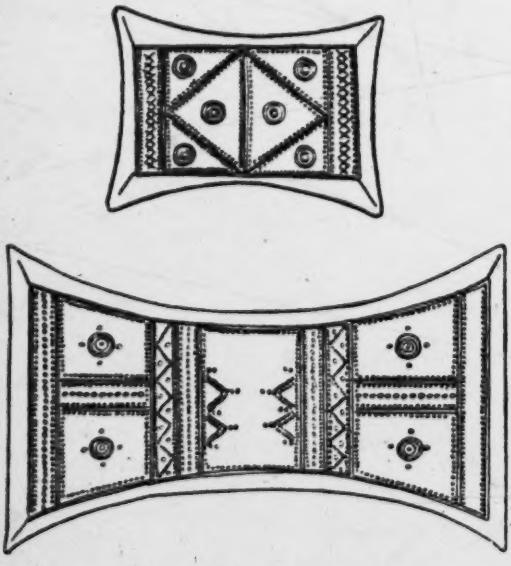

Fig. 19. Silver amulets worn by men on the crests of their hairdo.

At the time of Amenokal Attici (1899) there was a chief of the blacksmiths named Alamine whose role was to oversee and distribute the work and to reduce the newly captured blacksmiths from the Sudan to obedience. He also had judiciary power.

Formerly endogamy was the general rule, but since the occupation it has been violated numerous times, and artisans often take their wives from the Harratin and the Eklan.

Their industry is limited to the fabrication of jewels, padlocks, knives, and a few wooden utensils. They are particularly occupied with repairing worn articles.

/179/ In the Sudan the Enaden are much more numerous. That is why industries there are found to be much more developed, even more so since more varied and more abundant raw materials are at their disposal.

assassin be returned to the victim's family. If he was not known, however, the djema, or assembly of notables, designated a man from the tribe to go make himself prisoner in his place. There is no example of the hostage's having been put to death in such a case. Serious cases were usually judged by the aménokal, who was aided by four assessors, two taken from each side.

/296/ Suicide. -- Suicide is as rare as murder among the Tuareg. When one occurs, the person who committed suicide is abandoned on the ground unburied, and the camp is moved and abandoned forever. The Koran disapproves of suicide, and the Tuareg regard the suicide as if he had never existed and must never speak of him again.

Two crimes are blamed on the suicide: 1) doing away with oneself, which is not permitted for a human being who owes his life to God; 2) offending God in this way.

The soul of a suicide cannot find refuge and wanders forever. It likes to return to the spot where it left its mortal covering, and people claim that they can hear it nearby in the evening and that it makes so much noise that it is impossible to sleep.

Death. -- The Tuareg do not fear death. When one of them sees that he is dying, he gathers his relatives around him and gives his last instructions. Then, according to the religious principles which he may have neglected during his life but which he recalls at the final moment, he pronounces the "Fatika /fatiha? Ed./" or if he does not have the strength for that, he raises the index finger of his right hand and breathes his last.

The body is immediately washed in lukewarm water and wrapped in a shroud into which aromatic herbs are put, while the slaves go to dig the grave on a neighboring high spot. The grave is made of a little trench with two stages such as the Arabs use. The body is carried on a kind of stretcher ans taken to the burial place, head first, by four men. It is then placed on its right side with the face turned in the direction of Mecca.

Besides, there are few negroes who are not armed by their masters with a "tar'da" (spear with a wooden shaft) and with a "takouba" (saber), of which they are very proud. The best are sent on raids, and it seems that they acquit themselves very well in combat. 411 563 567 726

As to the negresses, there are some who confine themselves to attending to the care of the household and the tent, but there are quite a few others who are raised to the dignity of concubines. A noble Tuareg prefers to share his bed with a negress rather than to marry a "tamr'idt" (serf). He marries late, and when he decides to, he looks especially for a woman who, by her /34/ birth, will give his children future rights to command. The negress profits from this. 563 567 595

The negroes and negresses are not, as a rule, mistreated by the Tuareg. Besides, if the case should arise, they know how to use the following curious custom in use among the Tuareg. 563 567 685

When a slave, negro or negress, becomes too unhappy with his master and wishes to become the slave of another master, he splits the ear of a child or a horse or hamstrings a mehari; in short, damages anything valuable that belongs to the master he wishes to have; then he stays beside his deed. Naturally, in reparation for the harm done, the negro is given in full possession to the injured master. There may be protest, if there was connivance between the slave and the master he wishes to have, and, in this case, the oath is deferred and the case brought before a marabout or a cadi. [692]

Thus the negress Tenoufek, who belonged to Semana, sister of Bika ag Moumou of the Kel Ahnet, slit the ear of a mare belonging to Sidi ag Keradji, the amenokal of the Taïtoq and the Kel Ahnet. In reparation the negress was given to Sidi, with whom she still remains.

Another example: the negro of El Biodh ould Settafi of the Settaf, hamstrung two camels belonging to Ibedi ag Bassi of the Ir'echoumen. In reparation El Biodh had to give Ibedi the negro and a camel besides. /35/

5: Nicolaisen E-4, 5 (1951-1955) 1959
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634 727 particular case is related of a group of Ioullemmeden Tuareg attacking a camp of Kel Ferouan vassals who made a counterattack and won the battle. They made four prisoners and took as booty two horses and several riding camels (unknown how many). As his part the drum-chief took one horse and five camels. But he also took the four prisoners to his camp. He kept them there for about a month, then they were released, dressed in new clothes, and mounted on excellent riding camels with good saddles.

[565] [721] 3) *Ekachchadi*, that is booty taken by vassals during raids carried out without the permission of their drum-chief. In this case the drum-chief would take all booty for himself and leave nothing for the vassals who were not allowed to engage in warfare on their own account – unless attacked by foreign raiders.

634 651 565 The drum-chief had other income from his subjects who paid him an annual fee termed *sadaḳa*. This fee, it is said, was paid not only by vassals but also by noble households of the Kel Azel clan. The sadaḳa fees were collected on behalf of the drum-chief by people of the Echchikhen and by negroid blacksmiths, who form a particular and rather numerous caste. There were definite rules for the payment of sadaḳa. It was computed from the size of herds and flocks of all domestic animals with the exception of donkeys for which no payment was made. As an example can here be mentioned the payments for camel herds:–

Size of Herd.	*Sada a.*
10 camels	2 goats
15 camels	3 goats
25 camels	1 young camel
50 camels	1 full-grown camel
100 camels	2 full-grown camels.

[735] The Echchikhen and the blacksmiths took the sadaḳa animals to the drum-chief. He gave some of them to the collectors who were themselves exempted from taxation. The bulk of the animals was sold at the market of Agadez and most of the proceeds given to poor people by the drum-chief, who would keep a small part for himself.

634 692 The drum-chief had the supreme jurisdiction over his group. In all internal matters the drum-chief and not the Sultan was the supreme judge. In difficult cases he would consult Islamic jurists of Agadez or the Echchikhen. All members of the Kel Ferouan group could be fined by the drum-chief and indemnities *(edriet)* were then given to the chief. In case of murder the killed person's kinsmen had the right of blood-revenge to which the drum-chief could make no objection. But if the family of the person killed consented, the drum-chief could take all livestock from the murderer and pass it over to the children of the slain man whose kin in that case lost their right of revenge. Apparently there has never been any fixed size of blood-wealth among the Kel Ferouan Tuareg in contrast to the two

682 [696] 184 682

groups of Northern Tuareg and Arab Tribes of The Sahara.

5; Nicolaisen E-4, 5 (1951-1955) 1959
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groups of Northern Tuareg and Arab tribes of the Sahara. Punishments for theft are said to have been very severe. A thief who had not stolen previously was put into jail in Agadez; if he stole again after his release one of his hands was cut off, while for a third theft the penalty was capital punishment said to be carried out at the market place of Agadez in a very cruel way:– pointed sticks were placed under the man's armpits, under his chin, and under the back of his head so that he would die when no longer capable of keeping standing. Punitive measures as imprisonment and capital punishment are no doubt foreign to traditional Tuareg law and were in all probability originally practised by the Sultan. As the drum-chief of the Kel Ferouan was in fact the true master of Air, including the city of Agadez, he may have made use of the prison as he may have imposed capital punishment on thieves. But proper theft is very rare among pastoral Tuareg.

Even vassal Tuareg say that the drum-chief could be very strict and severe with them in the past. But here it should be remembered that there were limits to his power as he could not refuse his subjects the right of blood-revenge. It should also be reiterated that the drum-chief was elected by his vassals, who could also dismiss him. And strictness or severeness with his vassals was not the drum-chief's normal way of conduct. Like other noble Tuareg he would not only associate with the vassals on intimate terms, but he would also joke with them. A joking relationship similar to that of cross-cousins and of brothers and sisters-in-law, including sham-fights and minor "thefts", existed between all noble Tuareg and all vassals of the Kel Ferouan group. They would joke with each other unless there were a great difference in age. But although joking was reciprocal it is said that the drum-chief could stop joking, in which case the vassals would "be afraid of him". I have already referred to the theory that the social function of joking between cross-cousins and in-laws seems to be the prevention of conflicts. The function of joking between people of different classes is similar, and this should be the more emphasized as this very explanation has frequently been given me by the Tuareg. "People who are different tease each other to prevent troubles", they say. For this very reason there was joking between noble Tuareg and vassals, but joking between members of these two different Tuareg classes did not occur unless they belonged to the same drum-group. Thus there would be no joking between vassals of the Kel Ferouan group and noble Tuareg of the Kel Fadei. In this latter case there would be avoidance or strict reserve.

It is said that marriages between noble Tuareg and vassals would not take place in the past. This is not entirely true, but they seem to have been rare. I think that one reason for this may be due to the fact that marriages between noble Tuareg and their vassals would tend to break down the structure of the political system. By such marriages the noble Tuareg, including the drum-chief, would acquire a great many relatives-in-law to whom the conduct would be avoidance or institutionally constant joking. For in addition to true in-laws there are numerous classificatory in-laws. Thus a man (or a woman) has all spouses of his brothers and sisters and

5: Nicolaisen E-4, 5 (1951-1955) 1959
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It is stated in literature that clan territories are grazing grounds reserved exclusively for clan members. Lhote says that nobody has the right to graze flocks and herds in the territories of foreign clans without permission from their chiefs or from the Amenokal (Lhote 1955, p. 279). Killian also mentions that clan territories are grazing grounds (Killian 1925, p. 132), and in a study by Malaurie there is a sketch-map of some of the more important territories (Malaurie 1953, p. 339). Nowadays foreign camps are very frequently found in the territory of a clan, and it is said that this might also happen in the past. Possibly the territory of a clan was once reserved as grazing grounds for its members, but clan territories were and are divided into sub-areas the rights to which generally are vested in individual tenants. These sub-areas may be valuable grazing grounds, but most of them have an economic value in other respects also. Some are important hunting grounds for barbary sheep or for the catching of wild donkeys for domestication, others have a value for collecting wild seeds, or they have soil and water suitable for irrigation agriculture. A few areas have all these qualities. I shall briefly mention the sub-areas of the two vassal clans Agouh-en-Tehele and Dag Rali. In the lists (p. 108 f.) are indicated the tenants, the value of their sub-areas, and the annual land-rent paid to the Amenokal, who is the true master of the land inhabited by clans of his drum-group.

For the land-rent *(chare-n-amerdal)* paid to the Amenokal the tenants obtain the following rights over their sub-areas:–

1) They can forbid grazing within their area or in part of it in order that plants may germinate and become fully developed. For plants valuable exclusively for grazing domestic animals the period of protection will be up to two months, but certain plants which have seeds valuable for collecting are protected for three months.

2) They have the right to half of all wild donkeys caught in their areas.

3) They have the right to part of all barbary sheep killed. Foucauld says that in certain hunting grounds the hide and the meat of a slain animal must be given to the tenant while the hunter can keep only the head, the paunch, and the intestines (Foucauld 1922, p. 81. – Foley 1930, p. 43f.). My own information agrees with Lhote's statement that the tenants in general have the right to the hide, the head, and half the meat (Lhote 1955, p. 284), but for certain hunting grounds there are different rules (cf. list p. 109).

4) The tenants have the right to dues from the crops of every garden, but for sub-areas of the Dag Rali clan they are now given to the Amenokal. In the Agouh-en-Tehele clan the tenants receive 10 kg per garden from a crop of wheat and barley (grown in winter), 10 kg from a crop of millet (grown in summer), and 4 kg from a crop of tomatos.

Should the rights of tenants be violated, the offenders will be fined by the Amenokal, and the indemnity belongs to him and not to the tenant. In the past there was a fixed indemnity of three goats for violation of protected pastures.

5: Nicolaisen E-4, 5 (1951-1955) 1959
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[685] Nowadays the price is determined by the Amenokal. When a tenant dies his rights
428 and obligations should ideally be taken over by a maternal kinsmen. Traditionally
614 the usufructs of a sub-area are reserved for people of the same matrilineage or section as the tenant, but should the tenant be identical with the chief of the whole clan they belong to all clan members. These traditional rules, however, do not [178] seem to be observed very strictly nowadays except for hunting of barbary sheep in certain areas. Lhote is wrong in stating that the chief of the clan has the right
114 to forbid grazing and protect pastures in the whole clan territory (Lhote 1955, p.
423 279). In the two clans here described this right is invariably vested in the tenants of sub-areas.

643 As the supreme judge of his drum-group the Amenokal can claim various indemnities *(ediet)* among which have just been mentioned those paid for violation
692 of the rights of his land-tenants. In case of adultery, for instance, the Amenokal can [684] claim three camels from the seducer and one camel from the unfaithful wife. If a man catches his wife committing adultery he has the right to kill her as well as the seducer on the spot, and formerly the families of persons thus killed had no right
682 to revenge or blood-wealth. Neither was blood-wealth paid in case of murder
628 within the clan, but the Amenokal might then claim an indemnity from the murder-
692 er. When the murderer and the person killed were from different clans, blood-
643 wealth had to be paid to the family of the slain man by the kinsmen of the murderer. The Amenokal could not deny his subjects the right of revenge if they refused to accept blood-wealth, and if blood-wealth was paid he had no right to any part from it. Blood-wealth was fixed at one hundred she-camels for a slain man and fifty she-camels for a woman, but it may be doubted whether so many camels were [648] ever paid. Revenge and blood-wealth have been abolished by the French admin-
692 istration which has given the Amenokal more power over his subjects than he had
178 in the past. To-day the authority of the Amenokal is almost unlimited. If, for instance, a man will not allow his son to marry the woman he likes, the son may go
643 to the Amenokal and ask him whether he considers the marriage suitable, and if [584] the Amenokal agrees the father will have to yield to his son. If a man descending from parents of different clans continues to live together with people of his father's [591] clan after his father's death, the chief of his mother's clan may complain to the Amenokal, who will then order the man to take up residence with his maternal kinsmen. Nowadays the Amenokal can decide on the most personal problems of his subjects, and he is constantly visited by many Tuareg desirous of obtaining his advice.

643 In the past the Tuareg of the Kel Rela drum-group are said frequently to have shown disobedient to the Amenokal. But the vassals would generally support him [701] when he organized raids against other Tuareg as the war-leader of the Kel Rela [727] group. The Amenokal had the right to a tribute named *abellag* comprising half of all booty taken by vassals of his drum-group. The vassals were allowed to engage [721] in raiding without his consent, but he was the one who decided on war and large-
scale raiding.

5: Nicolaisen E-4, 5 (1951-1955) 1959
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565 651 The noble Tuareg may ask vassals to render them minor services as, for instance, to guard domestic animals or to look for animals lost in the desert, and one noble Tuareg told me that he had camels guarded by vassals; this was also practiced in the past. But nowadays the noble Tuareg have no rights over their vassals. The [178] [789] vassals may refuse any gift or service demanded by noble Tuareg, and there are even noble Tuareg who wear amulettes which are believed to induce vassals to give the things wanted.

565 It is evident that it was very profitable for noble Tuareg to have vassals, but these had also many advantages from their relation to noble masters. The nobility [721] formed a particular class of warriors and raiders who were constantly roaming the country looking for enemies. They protected the caravan roads, and allowed the vassals to use their camels on trading expeditions. The noble Tuareg would also [422] leave a surplus of their livestock among the vassals who had usufructs of these animals.

The master of a temażlait-relation might ask his vassals to follow him on raids, but he could not summon them for warfare. This right belonged exclusively to the [643] Amenokal, who would also receive *abellaɣ* or half of the booty taken by all vassals [727] of his drum-group. It is interesting to note, however, that if vassals borrowed for [426] raiding riding camels from their noble masters, the latter received a tribute also known as *abellaɣ*, comprising half of the booty left when one half had already been given to the Amenokal. The temażlait-masters were apparently without any judicial [692] authority, which rested in the hands of the Amenokal. We may say that the smaller units within the drum-group – the temażlait-relations – were predominantly economic units, but structurally they had traits in common with the political unit, the drum-group.

The Origin of Tuareg Political Systems.

565 192 This concluding chapter on the origin of Tuareg political systems can adequately open with an analysis of the terms for the classes here referred to as noble and vassal Tuareg.

In Air as well as in other Southern Tuareg groups all Tuareg whatever their social status, are sometimes known as *Imacheɣen* (sing. *Amacheɣ*), but correctly this word should be used only for Tuareg of the noble class. Nicolas says that the word refers to such qualities as "vaillance" and "bravade" (Nicolas 1950a, p. 188f.). In Northern Tuareg dialect the equivalent word is *Imohaɣ* (sing. *Amahaɣ*). It is used for both noble and vassal Tuareg, and is probably derived from the verb *ahaɣ* meaning "to raid" or "to plunder" (Duveyrier 1864, p. 318. – Foucauld 1951–52, II, p. 665–674. – Prasse 1959, p. 200). Among the Northern Tuareg it may originally have been used for "noble Tuareg", who nowadays both in Ahaggar and in Tassili-n-Ajjer are known as *Ihaggaren* (sing. *Ahaggar*). It is very possible that this latter word is identical with *Hoouara* – a common name for several Berber tribes

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675 /69 cont./ "guemouns" /plots/ situated near the majen (clay basins), and the wheat and barley sown in the séguias /irrigation ditches/ which belong to him.

In addition, the wheat found mixed with the dust of the threshing ground belongs to him by right, as well as the staw and several vegetables that are grown. Lastly, if the flow of the foggara slackens and new wells must be dug upstream, the khammès is paid three guessa of wheat per well dug.

[692] In case of disputes between the proprietors and the khammès, the palavers are held in the presence of the chief of the tribe (on the Tuareg side) and the chief of the village (on the harratin side). The amenokal intervenes upon appeal, but rarely, for these contracts fixed by custom are, in general, scrupulously observed.

The Targui has limited confidence in the honesty of his khammès, an opinion often justified, for the hartani deliberately pushes over ears of grain so he may have them by his gleaning rights. The proprietor does not have the magnanimity of Boaz. Therefore, when harvest time comes, he installs himself /70/ and all his family near his garden in order to make sure that the operations are properly carried out. The khammès must furnish food for the Targui, a heavy burden for the former. That is the custom, which also holds that in case the Targui is prevented from coming, the hartani pays a due of 25 kilograms of wheat to guarantee this right of sojourn.

Another type of contract exists called "aril" in Tamashek and "nous" (half) in Arabic. The net harvest is divided into two equal parts, taking into account the following provisions:

The proprietor Targui must furnish the land rented from the amenokal, a foggara, and a hoe. He provides half of the seed and advances 25 kilograms of wheat, which will be paid back at harvest time; he pays for enriching the land (tiksal= virgin land). The gardener hartani, for his part, agrees to furnish half of the seed and one year of work.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

together at the French administration post of Agadez, there were two candidates for the office, namely *Bukha* and *Khejji*. Present at the election were the French *Commandant de Cercle*, the Sultan, and other important chiefs. The Sultan requested all men to elect *Bukha* (because *Khejji*'s father *Agg-Elkhir* had scoffed at the Sultan and publicly had called him a slave). Therefore, when the *Commandant* asked the *Kel Ferwan* men to divide into two groups according to whether they wished *Bukha* or *Khejji*, the group of men voting for *Khejji* numbered only four or five men. *Bukha* was thus elected and the Sultan presented him with a large head-cloth and declared him the new *Kel Ferwan* drum-chief.

From what has been said above about the *Kel Ferwan* drum-chiefs it is evident that the drum-chief was elected by the vassals who constitute the majority of the group. But it is very doubtful whether in the past it was normal for a Sultan to advise the vassals to elect a particular Tuareg for drum-chief. For though the drum-chief should then also be installed and recognized by the Sultan, the latter was not strong enough to meddle in the affairs of the drum-group. There are even some noble *Kel Ferwan* Tuareg who claim that in the past the drum-chief should be installed not by the Sultan, but by a vassal Tuareg of the drum-group, who appointing the chief would wrap a new veil or a turban around his head. But most vassals hold that the drum-chief should be installed in this way by the Sultan, and that in the past, when dissatisfied with a drum-chief, they would ask permission of the Sultan to dismiss him.

In all internal matters the drum-chief and not the Sultan was the supreme judge, but it seems as if the chief of the *Kel Azel* who was installed by the drum-chief had almost similar judicial rights over his particular vassals. However, any case occurring within the whole *Kel Ferwan* group could be brought before the drum-chief, who in difficult cases would consult Islamic jurists of Agadez, or the *Echchikhen*. Punishments for thefts are said to have been very severe. A thief who had not stolen previously was put into jail (*takormut*) in Agadez; if he stole again after his release one of his hands was cut off, while for a third theft the penalty was capital punishment said to be carried out at the market place of Agadez in a very cruel way:— pointed sticks were placed under the man's armpits, under his chin, and under the back of his head so that he would die when no longer capable of remaining standing. A few old people remember that they have seen this method of punishment practised in Agadez. Punitive measures like imprisonment and capital punishment are no doubt foreign to traditional Tuareg law, and were in all probability originally practised by the Sultan. As the drum-chief of the *Kel Ferwan* was in fact the true master of Ayr, including the city of Agadez, he may have made use of the prison and may also have imposed capital punishment on thieves. Proper theft seems to have been very rare among pastoral Tuareg in the past, but to-day camel-thieves are extremely common in all groups. Some Tuareg say that in the past there were hardly any camel thieves who were hanged like dogs.

All members of the *Kel Ferwan* group could be fined by the drum-chief and indemnities (*édeyet*) were then given to the chief. In case of murder the killed person's kinsmen had the right to blood-revenge to which the drum-chief could make no objection. But if the family of the person killed consented, the drum-chief could take all livestock from the murderer and pass it over to the children of the slain man, whose kin in that case lost their right of revenge. Some Tuareg will claim that the